

Copyright, 1913, by the Star Company. Great Britain Rights Reserved.

How the "Camp Fire Girls" Are Preparing for Sex Equality

By Providing Them With the Same Healthy, Sensible, Self-Reliant Bringing-Up as Boys, They Will Make Better Mothers, Workers, Voters and Comrades.

By Dr. Luther Halsey Gulick,
Director of Physical Culture in the New York
Public Schools and Founder of
the "Camp Fire Girls"

THE best way to bring about "equality of the sexes" is to really make them equal in efficiency. This is the end and aim of the "Camp Fire Girls."

If the vote gives the male an undue advantage how much greater handicap is the silly, frivolous, impractical, anaemic bringing-up of a girl compared with the natural, rugged, healthy, competitive life of a boy?

The average boy reaches maturity with something in the way of balance, self-reliance and health to fit him for use in the world. The average girl, outside of her good looks, is a joke. The joke is on her if she tries to earn a living; if she marries, the joke is on her husband.

To meet the new and larger responsibilities of life it is necessary that a woman shall:

First—Learn to do team work. Women must learn to keep step. I know of nothing, unless it be the shape and color of women's hats, that so differentiates them from men as the fact that women don't keep step. Men do. By keeping step I mean co-operative endeavor, the sinking of all those individual differences that are unessential and the emphasizing of all those individual differences that make for power. Man, in the history of the race, has had to keep step. But woman has been in the home and has not had to. She has set her own standards regardless of the standards of other women. But if women are to follow their work out of the home into realms where men have gone, women must learn to keep step. Hundreds of thousands of women are working for less than a living wage because women have not yet learned to keep step. Keeping step means compelling other people to keep step. Remember, you women are having as hard a time learning to keep step as we men are in learning devotion to the home, and we watch your endeavors with the same amusement with which you watch ours, but we are both making progress along our respective lines.

Second—It is necessary that the consciousness of dignity, romance and beauty be again restored to daily work that it may once more take the fundamental place in the training of strong, true character.

Third—The psychic relations between mothers and daughters, which

have been hurt and weakened by the forces which have lessened their working side by side, must be restored, and not only brought back, but deepened and rendered more beautiful.

Fourth—The sense of the beauty in what has been termed the commonplace, must be fostered and intensified. More difficult is this than any of the three preceding necessities of the new adjustment which I have enumerated. The nature of the true social relation must be so revealed that it be made evident that romance, adventure and happiness are to be found in those states called commonplace and those conditions which are dismissed as everyday ones. It must be taught the race, but particularly women, that these three essentials of complete living, are to be found in the broad high roads of life and work, rather than in its fenced off sloughs and deserts.

All of which has been strictly for an understanding of the Camp Fire Girls. It is an organization which aims to bring the power of co-operation and the charm of romance again into the acts and needs of daily life. It is a deliberate attempt to meet the new and splendid social world which is before us. The Camp Fire Girl is going forth, her honor beads about her neck, the sticks for the sacred fire in her hands, to welcome and to mould the new life of women. There are seven commandments in the "declogue" formed for the organization that has grown to seventy thousand in one year, and that includes girls from twelve years of age to the farthest limit of age, which is the dim horizon of death. No one is too old to join. In Philadelphia there are several Camp Fire Girls who are sixty years old, or, I would better have said, young.

These are the seven commandments:

- Seek beauty.
- Give service.
- Pursue knowledge.
- Be trustworthy.
- Hold on to health.
- Glorify work.
- Be happy.

The first commandment means that we should demand beauty of all life. Where it is lacking, we may help create it. Where it is

Present we may appreciate it. We must embody beauty in our actions. We must see it in nature, and in people and love it in our hearts.

We must learn to see the beauty in our surroundings; in the beautiful proportions of trees and buildings, in the shadings of sky and water; in light and shadow, storm and sunshine. We should seek beauty in dress. The manner of a girl's walk and dress proclaims to any one who sees her deep facts about her inmost self. Beauty as well as dignity and modesty express themselves in good taste in dress. We must learn that the deepest beauty is within and what we see outside is only a reflection of self.

The second commandment, "Give service," is a great and inescapable one. Service means nothing unless it grows out of love to love of others. A mother who takes care of her child because it is her duty misses

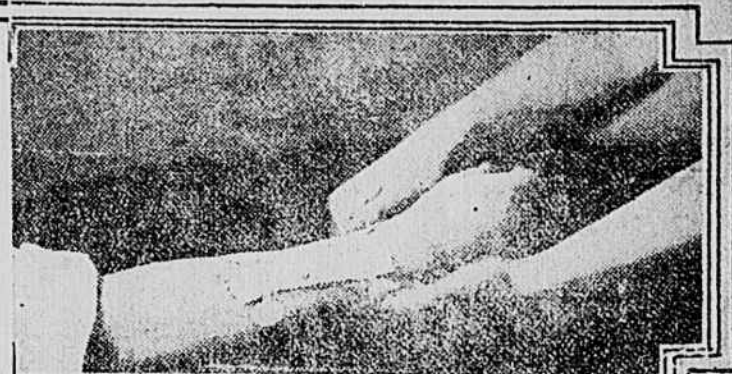
what is most vital—to realize the wonder of a little child and to know that the greatest service one can render God and man is to watch the unfolding of a soul and with kind understanding help it to grasp the right meaning of life.

"Love your neighbor" and service will be as unconscious and beautiful as the service of a father or mother, brother or sister or friend. Therefore, the Camp Fire Girls are led and trained to establish love in their hearts. This done, service will surely and spontaneously follow.

The third commandment, "Pursue knowledge," is difficult and essential. Much that we learn seems to have no bearing on life. At best we cannot acquire all knowledge. But at this time, when the world is readjusting itself so rapidly and extensively to woman and her work, women need the guidance of expert knowledge that they may apply



The Art of Nursing the Glowing Tinder Into a Flame.



The Right Way to Use Surgeon's Plaster.



If the Dress Catches Fire Cover the Person with a Blanket. Cover the Head First. This Smothers Flame.

The Trim, Practical Yet Becoming Costume of the "Camp Fire Girls," and Above, Making Fire Indian Fashion, Without Matches.

themselves to life as effectively as possible. The law of the Camp Fire is to learn those things which it is most important for all to know, in order that all may be able, useful and efficient in the world.

Be in truth what you wish to seem is the meaning of the commandment of the Camp Fire law. "Be trustworthy." Be worthy of trust. Deserve sham and pretense. This law teaches not to rashly undertake enterprises, but having undertaken something to unflinchingly finish it. This will train women to be loyal to other women, to their own highest ideals, and to all that commands approval.

"Hold on to health." Under present conditions it is difficult to keep ourselves thoroughly well. The Camp Fire law lays on this great emphasis. It insists that its members dress wisely, that they shall eat rightly and sleep well, that they secure sufficient exercise, and shall have the essential facts in self knowledge of women.

The sixth is an inspiring command. "Glorify work." To many persons work is mere drudgery. We think of the necessity of work as a curse laid on man, whereas it is one of the most splendid gifts to man. Without adequate work life is meaningless, restless, without satisfaction or achievement. Work is to be dignified and glorified and so splendidly done that it shall be lifted from the plane of necessity to that of opportunity. One Camp Fire Girl got an honor bead for making beds well for a week, a task which she had formerly hated. Now she likes it.

The Camp Fire Girls obey the law "Be happy." Once people believed it was their duty to be miserable to show that they appreciated the seriousness of life. Now they know that it is their duty and that it may become their habit to irradiate life

with their cheerfulness. The Camp Fire law teaches happiness. It inculcates the duty if we have pain to hide it, if others suffer any of the world hurts to be quick to relieve them in so far as we can.

The watch word of the camps is a contraction of the Camp Fire principles, "Work, Health, Love." They salute each other with "Wohelo!" At some of the council fires each girl rises, places her right hand over her heart and repeats the following ritual:

This law of the Fire
I will strive to follow
With all the strength
And endurance of my body,
The power of my will,
The keenness of my mind,
The warmth of my heart,
And the sincerity of my spirit.

Summing the principles, let us say that the object the Camp Fire Girls is to develop in all girls and women, through activities which appeal to all girls, a love of home and home life, an appreciation of the beautiful, and a sympathetic understanding of social, civic and economic relations. This is bigger, and broader than concentration upon the limited question of the minimum wage for the working girl which has hitherto so largely engaged them.

The girls of the camp learn through doing. Imagination is the door of romance. The door is opened by playing they are Indians. The Indian costumes they wear permits them to study and absorb Indian history and legend. There are three orders: The Wood Gatherers, the Fire Makers and the Torch Bearers. When a girl joins a camp, which consists of twenty girls of nearly the same age, and is guided by a so-called guardian who must be more than twenty-one years of age and who must have the gifts of

leadership, the ritual she repeats is: "It is my desire to become a Camp Fire Girl, which is to seek beauty, to give service, to pursue knowledge, to be trustworthy, to hold on to health, to love my work and to be happy. This law of the Camp Fire I will strive to follow."

She will have been a Wood Gatherer three months under ordinary circumstances, one month under the extraordinary ones of having been, say, continuously in an out-of-door camp, like that which Mrs. Gulick is now conducting of two hundred girls at South Saco, in Maine, one month before she can become a Fire Maker. To become a Fire Maker she must have performed these four services:

Help prepare and serve at least two meals for a meeting of the Camp Fire, this to include the purchase of food, cooking and serving the meal and care of the fire. Two meals prepared in the home without help or advice may be substituted. Mend a pair of stockings, a knitted undergarment and hem a dish towel. Keep a written classified account of all the money she has received and spent for one month. Tie a square knot five times in succession correctly and without hesitation. Sleep with open windows or out of doors for at least one month. Take an average of at least half an hour daily exercise for not less than a month. Learn the chief causes of infant mortality in Summer; tell how and to what extent it has been reduced in one American community. Refrain from candy and sodas between meals for one month. Learn what to do in these emergencies: Clothing on fire, person in deep water who cannot swim, an open cut, frosted foot, fainting. Learn the principles of elementary bandaging and how to use the surgeon's plaster. Learn what a girl needs to know about herself. Commit to memory any good song or poem not less than twenty-five lines in length. Learn the career of some woman who has done much for the country or State. Learn and sing all the words of "America."

Why Dreams Bring Us the Fulfilment of Unattainable Desires

PROFESSOR SIGMUND FREUD, the celebrated Viennese psychoanalyst, has explained his theory of dreams in a new and popular work, "The Interpretation of Dreams," published by the Macmillan Company. He presents a large amount of interesting evidence to show that dreams deal with the fulfilment of desires we have felt very keenly in waking life:

By Prof. Sigmund Freud, LL.D.

"TO HIM who is tortured by physical and mental sufferings the dream accords what has been denied him by reality, to wit, physical well-being and happiness; so the insane, too, see the bright pictures of happiness, greatness, sublimity and riches. The supposed possession of estates and the imaginary fulfilment of wishes, the denial or destruction of which has just served as the psychic cause of the insanity, often form the main content of the delirium. The woman who has lost a dearly beloved child, in her delirium experiences maternal joys; the man who has suffered reverses of fortune seems himself immensely wealthy, and the jilted girl pictures herself in the bliss of tender love."

The above passage from Rade- stock reveals with the greatest clearness the wish-fulfilment as a characteristic of the imagination, com-

mon to the dream and the psychosis. It is easy to show that the character of wish-fulfilment in dreams is often undisguised and recognizable, so that one may wonder why the language of dreams has not long since been understood. There is, for example, a dream which I can cause as often as I like, as it were, experimentally. If in the evening I eat anchovies, olives or other strongly salted food, I become thirsty at night, whereupon I awaken. The awakening, however, is preceded by a dream, which each time has the same content, namely, that I am drinking. I quaff water in long draughts, it tastes as sweet as only a cool drink can taste when one's throat is parched, and then I awake and have an actual desire to drink.

The occasion for this dream is thirst, which I perceive when I awake. The wish to drink originates from this sensation, and the dream shows me the wish as fulfilled.

Unfortunately the need of water for quenching thirst cannot be satisfied with a dream, but the intention is the same. This same dream recently appeared in a modified form. On this occasion I became thirsty before going to bed and emptied the glass of water which stood on the little chest next to my bed. Several hours later in the night came a new attack of thirst, accompanied by discomfort. In order to obtain water I should have had to get up and fetch the glass which stood on the night chest of my wife.

I thus quite appropriately dreamt that my wife was giving me a drink from a vase; this vase was an Etruscan cinerary urn which I had brought

home from an Italian journey and had since given away. But the water in it tasted so salty (apparently from the ashes) that I had to wake. It may seem how conveniently the dream is capable of arranging matters, since the fulfilment of a wish is its only purpose, it may be perfectly egotistic. Love of comfort is really not compatible with consideration for others.

Such convenience dreams were very frequent with me in the years of my youth. Accustomed as I had always been to work until late at night, early awakening was always a matter of difficulty for me. I used then to dream that I was out of bed and was standing at the washstand. After a while I could not make myself admit that I have not yet got up, but meanwhile I had slept for a time.

I am acquainted with the same dream of laziness as dreamt by a young colleague of mine, who seems to share my propensity for sleep. The lodging-house keeper with whom he was living in the neighborhood of the hospital had strict orders to wake him on time every morning, but she certainly had a lot of trouble when she tried to carry out his orders. One morning sleep was particularly sweet. The woman called into the room: "Mr. Joe, get up; you must go to the hospital." Whereupon the sleeper dreamt of a room in the hospital, a bed in which he was lying and a chart pinned over his head reading:

"Joe H.—cand. med. 22 years old." He said to himself in the dream: "If I am already at the hospital I don't have to go there,"

turned over and slept on. He had thus frankly admitted to himself his motive for dreaming.

The contradiction to my theory of dreams in the case of a female patient was solved in a simple manner, although according to the scheme that the non-fulfilment of one wish signifies the fulfilment of another. I had one day explained to her that the dream is a wish-fulfilment. The next day she brought me a dream to the effect that she was travelling with her mother-in-law to their common Summer resort. Now I knew that she had struggled violently against spending the Summer in the neighborhood of her mother-in-law. I also knew that she had luckily avoided her mother-in-law by getting an estate in a far-distant country resort.

Now the dream reversed the wished-for solution; was not this in the flattest contradiction to my theory of wish-fulfilment in the dream? Certainly, it was only necessary to draw the inferences from this dream in order to get at its interpretation. According to this dream I was in the wrong. It was thus her wish that I should be in the wrong, and this wish the dream showed her as fulfilled.

Disagreeable dreams, as a matter of fact, contain something which is disagreeable in the second instance, but which at the same time fulfils a wish in the first instance. They are wish-dreams in the sense that every dream originates in the first instance, while the second instance acts toward the dream only in a repelling, not in a creative manner. If we limit ourselves to a considera-

tion of what the second instance contributes to the dream, we can never understand the dream. If we do so, we run the risk which the authors here found in the dream remain unsolved. That the dream actually has a latent meaning, which turns out to be the fulfilment of a wish, must be proved afresh for every case by means of an analysis.

According to Robert, who first propounded his theory in 1886, dreams are eliminations of thoughts nipped in the bud. "A man deprived of the capacity for dreaming would surely in time become mentally unbalanced, because an immense number of unsolved and unsolved thoughts and superficial impressions would accumulate in his brain, under the pressure of which there would be crushed all that should be incorporated as a finished whole into memory."

The dream acts as a safety-valve for the overburdened brain. Dreams possess healing and unburdening properties.

Dream compositions are by their very nature incapable of being remembered, and they are forgotten because they usually crumble together the very next moment. In order that feelings, presentations, thoughts and the like should attain a certain degree of memory it is important that they should not remain isolated, but that they should enter into connections and associations of a suitable kind. If the words of a short verse are taken and mixed together it will be very difficult to remember them. When well arranged in suitable sequence one word will help another, and the whole re-

mains as sense easily and firmly in the memory for a long time. Contradictions we usually retain with just as much difficulty and rarity as sense.

That organic bodily sensations exert some influence on the formation of the dream is nowadays almost universally acknowledged, but the question as to the law underlying the relation between the two is answered in various ways and often in obscure terms. A certain agreement, however, is manifested in the interpretation of the various forms of dreams which have been designated as "typical" because they recur in so many persons with almost the same contents.

Among these are the well-known dreams of falling from heights, of the falling out of teeth, of flying and of embarrassment because of being naked or barely clad. This last dream is said to be caused simply by the perception felt in sleep that one has thrown off the bed cover and is exposed. The dream of falling out of teeth is explained by dental irritation. According to Strumpell the flying dream is the adequate picture used by the mind to interpret the sum of excitation emanating from the rising and sinking of the pulmonary lobes after the cutaneous sensation of the thorax has been reduced to insensibility. Falling from a height in a dream is said to have its cause in the fact that when up consciousness of the sensation of cutaneous pressure has set in either an arm falls away from the body or a flexed knee is suddenly stretched out, causing the feeling of cutaneous pressure to return to consciousness,

and the transition to consciousness embodies itself psychically as a dream of falling.

Some affirm decidedly that the dream knows nothing of moral obligations; others as decidedly that the moral nature of man remains even in his dream life. Jensen says: "Nor does one become better or more virtuous in the dream; on the contrary, it seems that conscience is silent in the dream, inasmuch as one feels no compassion and can commit the worst crimes, such as theft, murder and assassination with perfect indifference and without subsequent remorse."

Haffner: "With rare exceptions a virtuous person will be virtuous also in his dreams; he will resist temptation and show no sympathy for hatred, envy, anger and all other vices, while the sinful person will, as a rule, also find in his dreams the pictures which he has before him while awake."

Scholz: "In the dream there is truth; despite all masking in pride or humility, we still recognize our own self. The honest man does not commit any dishonourable offense, even in the dream, or, if this does occur, he is terrified over it as if over something foreign to his nature. The Roman Emperor who ordered one of his subjects to be executed because he dreamed that he cut off the Emperor's head, was not wrong in justifying his action on the ground that he who has such dreams must have similar thoughts while awake. About a thing that can have no place in our mind we therefore say significantly: 'I would never dream of such a thing.'"